

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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"CAUSE AND CURE OF EVIL"—A SHAKER'S VIEW.

BY WILLIAM OFFORD.
(Concluded from last week.)

[We find, in putting this document of Mr. Offord in type, that it runs out to such a length as to compel us to omit that portion of it which relates to the personal history of the author—also a synopsis, in rhyme, of the ideas embraced in that portion published last week. Nothing, however, that is essential to the distinctive idea of the author, has been left out.—Ed.]

As there are two sources of evil—one primary, the other secondary, as I believe and have attempted to set forth—so are there two stages in the process of the "cure."

In the creation of Adam and Eve, it may safely be asserted that God designed to have a race of beings, and that he also intended they should come into existence through the operation of that law of generation which he placed in Adam and Eve, and designed should be instituted by their posterity.

It was farther intended that this law of generation, should operate only at such times and seasons as should be peculiar to the nature and order of a rational creature. And while in some respects the law of increase in the lower animals, (each of them at least as were intended more immediately for man's use and benefit,) would be subject to the control of man, so the law of generation in man, was intended to be under the government and control of supermundane, or spiritual beings.

(This law having been violated by our first parents, and continued to be violated by their posterity to the present time, mankind have lost not only all sense of the proper time and season for generating their offspring, but they have also lost all that communion with good, spiritual and angelical beings, whose business it was to dictate or restrain in sexual matters, and are now wholly without submission to any spiritual authority upon that subject.)

The first stage, therefore, in the process of the "Cure of Evil," must begin here. And I have no doubt that in the course of time, when mankind shall have become willing to be governed in the work of generating their offspring by superior minds, God will cause by the agency of his "ministering spirits," an amount of light upon the subject to descend from the Spirit-world upon mankind, which will have the effect of considerably helping the best, clean minded, God-fearing men and women of that time, in the very important work of propagating their offspring, so that in all cases of strict obedience, by the parents, to the dic-

tates of those governing Spirits and to the law within them, healthy, symmetrical, intelligent children would be the happy result.

Parents should never forget that they as rational, probationary creatures are responsible to God, not only for every child they produce, but also for the right training and culture of every such child. And therefore, this law of nature and submission and obedience to angelical beings, all parents should cautiously and sacredly teach to their children as they approach the period of puberty, and should forbid them all unclean and carnal indulgence, and lascivious words and gestures. And they should also forbid themselves and their children the use of all exciting food, tobacco, and intoxicating drinks; and also such kind of clothing and ornaments as, if worn, would excite in the opposite sex the passions and propensities of the evil nature they have received. Strict attention to these things, and to all other health-promoting laws, would secure to the offspring of future generations, the same result of healthy, intelligent children.

Thus an expansion of the mind and of the mental faculties, would be secured to the men and women of those times, such as would far exceed anything that mankind have ever witnessed, or can ever possibly attain to, by the same means, and in the same manner in which they at present generate and train their offspring.

And this expansion will enable mankind to grasp and see the sciences of nature so truly, and to such an extent, as could not now be even credited by us; for we are generally so completely ignorant of almost everything that pertains to ourselves and the elements of nature which, providently, it was our prerogative to control, and that ought to have been known to us, and which might and would have been known to us at this period of our existence, had mankind maintained their true union with the Spirit-world as opened to them at the beginning, that we can see but little of, and therefore believe but little in, even nature's stores of good, intended by God for the exploration, benefit and pleasure of the human creature in this life.

This stage of the cure, however, can not be effected in any way, without a large amount of self-denial and restraint upon his or her generative nature in particular, as well as generally upon all the passions and propensities of the mind and body.

Of course to reach this part of the cure, no two persons should sexually unite at any time for any other object than the begetting of offspring, and not even for that purpose except at the time both of them are in a condition of good health of body and mind, and never at all after life has been transmitted to the embryonic elements, until the offspring shall have attained the age of two or three (or more) years. And for this purpose "let every man have his own" (and only one) "wife," and let every wife have her own (and only one) "husband," and let neither of them ever be guilty of any other act of carnality.

This law of conduct pursued by parents, would not only render them as "perfect as the angels" as was Lincoln, Noah, and others of the antediluvians, of whom it is written, "they

walked with God;" but would ensure and secure to posterity, health and love of body and mind.

And in that orderly way, children would be more likely to be properly cared for, trained and governed by their parents, and vastly more likely to be our ornaments and preceptors, in their turn, to their fellow and descendants.

Moreover, the law of love and kindness, and of justice and truth, would certainly develop—first in the parents, then (by culture) in the children—till the earth might be peopled with human creatures that would be an honor to their Creator, and as subjects of intercourse and fellowship with spiritual and angelical beings of the upper sphere.

And God has a right to demand, and he does demand for his own glory, (as well as for the welfare and safety of his creatures) all this good order of and from his human family. For there is no greater, higher or better being than himself, or his perfect righteousness would cause him to refer all glory to such. And therefore he must and does require, and will take, all the glory that all his intelligent creatures are capable of rendering him.

A certain modern, half-witted, (and somewhat) writer, however, appears to be so much opposed to this good order, and apparently to stand ready should the one proper, all-sided and matter ever be guilty of requiring his rational and immortal creatures, who are entirely indebted to and dependent upon Him for their life, and for all their mental and physical faculties, to deny him by the proper use of that which is most valuable to him, and which (as it were) the crown of intelligence which crowns all intellectuality and spirituality in the heavens as well as upon the earth—to charge him with the crime of "debauchery." Could any more froggy creature puff itself up with more consummate gas and "vain conceit?"

I repeat, God necessarily must and will require to be glorified by all whom he has made accountable to and dependent upon himself; and those who refuse to honor and glorify him, by obedience to the laws which he has placed within them and which he will cause to be revealed to them, must suffer the fearful consequences of aiming at independence and setting up themselves (or others) above the instead of God.

It will, however, require many successive generations, and perhaps centuries of time, to people the earth with orderly and properly developed human creatures. But whoever shall become the pioneers in this good work will, by future generations of orderly living men and women, be honored and held up as the real heroes and benefactors of the time in which they lived, and the blessings of many generations will rest upon their heads.

And if the reformers and philanthropists of to-day really desire such a state of things in the future, remember it rests with themselves to bring it about. Yes, it rests with all those who are disposed to live in the order of generation, and who desire to be parents, to bring to pass the desirable event. And you must set about this reforming work in good and sober-

ing circumstances. And, if you, in truth and reality, wish to be the benefactors of future generations, as well as a blessing to yourselves, I sincerely recommend to you this orderly conduct as the most effectual mode you can adopt for benefiting mankind, and for the obtaining of the "cure of evil."

In the law of nature, pertaining to generation, was contained the moral law, which included justice, mercy, honesty, brotherly kindness, etc., as well as (on the part of children) a sense of dependence upon, and subordination to, their parents, and they should attain to seniority. And even then, the judgment, experience, and knowledge of the parents were never intended to be set aside by the children, but to be much heeded and respected by them on all occasions.

It was by these principles—forming, as they did, a part of man's nature—had they been cultivated and allowed free course and operation, that mankind would have been governed in all their transactions, one with another.

In such a state of moral and physical health of our race, of course, legal or medical doctors, of the kind we now have, would not be very numerous; nor would even divinity doctors (so-called) multiply very fast, as their services would not be either required or desired.

In this state, parents would always well instruct their children in all their duties and relations pertaining to the law of nature and generation, and to their fellow-beings as well as toward themselves. And also, and especially, would they instruct their children in their duties and obligations to God their Creator, and to good ministering Spirits, and they would not cease to labor that their children might be always void of offense both toward God and all mankind.

There would be truly and literally fulfilled the spiritual and prophetic declarations of David, when under the inspiring influence of the Spirit of God—"Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive plants round about thy table. Behold that thus shall the man be blessed that feareth the Lord." "His sons shall be as plants grown up in their youth, and his daughters shall be as corner-stones preferred after the similitude of a palace. His garners shall be full, abounding all manner of store; he shall have sheep and oxen in abundance; and there shall be no complaining in their streets. Happy is the people in such a case—yes, happy is that people whose God is the Lord."

This is how man and women in the natural order ought to live. This (at least to some extent), is how God intended they should live. And any departure from the true natural order, as given of God to man's nature in the beginning, must necessarily bring sufferings—physical, mental, moral, and spiritual—to the extent of the departure.

And wherever an infraction of the law of God within the man has taken, or shall take place, no possible remedy for the disorder, disease, and suffering, or for the removal or cure of the evil, can ever be applied, or even devised, to men and women in the natural, generative order, that shall not include at least as much of a true, physical, and moral reform in their conduct as I have now very briefly set forth.

My friends, get this cardinal point of truth for man's future well established in the mind and practice, and everything else pertaining to man's natural well-being—to his earth-life—will easily round this center, and all things will soon begin to wear a pleasing and advantageous aspect. You will then have good health, good government, good order, plenty of means and facilities for the support, comfort, and continuance of human life, as well as for the proper cultivation of the intellect, and also, in addition, you would have correct doctrinal views concerning God and his claims upon you for your fear, and love, and worship of him, as the result of your change of life in the one great and all-important matter of generation.

Men and women may suggest, summarize, adopt, and try as many devices and pretended opinions as they please, to rid themselves and society of the evils that everywhere abound; but so long as the cause or root thereof is left untouched, and allowed to live and flourish as themselves, all their efforts and labors to obtain a cure of the malignant malady must necessarily be unavailing, and in vain.

And, therefore, nothing less than a return to first principles—to the true laws of our being, as shall soon come to them in

made known to us—can ever prove a perfect cure of evil, or extirpate the many-headed monster, with its emanations, anguish, and woe, from our degraded and sinning race. At least so I believe.

I will now proceed to state my views and beliefs concerning the second stage in the process of the "cure of evil."

And first, I would observe that all rational intelligence, whether human or angelical, proceeded from God, its primary center and source, and, of course, its constituents are of the same nature as God's intelligence. Therefore, every creature possessed of that distinguishing quality, is fellowship (according to its measure) in exactly the proportion that he, or she, maintains his and her likeness and affinity to, and union with, the great eternal Father and Mother of their nature.

For God has given to every intelligent creature a germ of his own attributes, by which the creature may (through culture) develop into the perfect likeness of his Creator. And he designed that mankind, by the help and ministrations of good angelical beings, should thus develop, and thereby be felicitated, and have eternal life, as the result of their likeness to, and union with, the elements of the life of God.

Any departure, therefore, from the law and order that God established or created in man's nature, whereby he might, as it were, be conserved to God, must necessarily produce first a separation from the Source and Fountain of his being, then evil, or discord, confusion, and suffering would, and must, as unavoidably result therefrom.

This does not arise from any arbitrary or capricious will of our Creator; but, in the very nature of things, is an absolutely necessary effect of its corresponding cause. And God himself can not prevent this result wherever the departure takes place, unless he first changes his own all-perfect nature, which, were such a thing possible, would cause him to cease to be a reliable being, and so angelical intelligence (any, now known either, could therefore be induced to place any confidence whatever in him. His greatest unimpeachable veracity is that case would be marred, and the fact would be denied, or perceived, by every rational creature, whether in heaven or upon earth.

And, in the creation of intelligent man, it was necessary that he should be first a probationer—in a state between evil and good elements and influences—so that his nature might virtuously develop, or that there might be virtue in his choice of action. He was made a free agent—free to choose to hold his union with God, or to depart therefrom; and consequently his nature was made to depend the virtue or the vice of his actions, and their corresponding results.

This was the only way by which it could be proved whether man was in true allegiance to his Maker or not. For how could it have been known that man loved and preferred the law and will of God—the principles of good—unless there was an opposite principle and power of evil within his reach, and to which he, being free to choose, might attach himself? Certainly there could have been no virtue in, nor rewards for, being and doing what we could not help doing and being. Therefore, no liberty could have existed. Our existence (in that case) would have been a mere mechanical necessity.

Now, as we all know that mankind have fallen into union with an evil element and power, and are thereby rendered sinful, diseased, and unhappy in both mind and body, (for nothing else could have produced their present condition in those respects,) and as the nature of God, and the laws by which he governs his creatures, are perfectly immutable, it is quite clear that if ever our race, or any portion thereof, should at any time be restored to a positive union with their Source, it must be by a return to obedience to the revealed will of God.

And as man had not stood against that particular light and power of God by which he can be visibly raised to the perfect dignity of that spiritual nature, the germ of which was given to him in his creation, of course his case is not only not improved, but is positively degraded.

Therefore is the second or last stage of the "cure of evil," man is, or will be, called to separate himself entirely from the natural generative or earthly order, and to ascend into the spiritual, regenerative or heavenly order, and to possess the kingdom of God. In fact he will be called to become a new creature; for, as Jesus Christ said, "Except a man be born again, he can not see the kingdom of God." "Verily, I say unto you," (said he), "ye must be born again."

The first thing, then, necessary to a perfect "cure of evil," is to have "the spirit of truth," like the illuminating one, shed into our understandings and consciences, discovering to us our condition and work. In that light, which is the light of Christ, mankind will see and feel that they are great sinners, wretched, far from God, and "miserable, and blind, and poor, and naked," and as such exposed to be eternally lost, unless some immediate remedy shall be prescribed and applied, whereby they can be saved.

Men and women will then (as fast as they receive the enlightening), in their very souls, feel that the command of God is there in, that they at once forsake all that is of a sinful quality, and the generative and earthly order itself—that they must separate themselves from the world without; that is, from their relation to it, and to all who are of it, and from all the customs and principles by which it is governed—that they must "come out from among them" and be no more touch the unclean web of generation—that they must thereafter "labor for the meat which endureth unto eternal life"—that in future they must live a life of self-denial, purity and holiness, precisely according to the pattern and example given by our Lord Jesus Christ in deed, they will then see that to be "perfect, even as their Father in heaven is perfect," and that to be in union with God and all good Spirits, they must learn to keep the whole law of Christ, as from time to time it shall be made known to them; and thus they may become the subjects of his kingdom, yea, "the sons and daughters of the Lord Almighty."

But before all this can take place, it will be found that a great deal has been done by each one, that has to be undone. Crooked things must be made straight; the consciousness of guilt must be removed; the captive spirit must be released and freed from the binding power of sin and a sinful nature.

All this is not the operation of any arbitrary, sectarian law, but is according to the nature of the perfect righteousness of God, who "is no respecter of persons;" for he loves the deceiver as much as he does the creditor. He will vindicate "the right of the poor as well as approve the good conduct of the rich;" he will defend the slandered and the maligned, as well as to give the persistent detractor and slanderer; he will justify the falsely-accused, as well as forgive the repentant liar. He loves the man who is oppressed, or whose property is injured or stolen as much as he does the praying oppressor or thief. He loves the murdered man (whether by war or otherwise) as much as he does the murderer whose prayer prays him into the next world, or the warrior whose robbery is established and perpetuated by monuments and monuments. He loves the suffering slave as much as he does the slaveholder, even taking pains supporting master. And the God of all the earth is that which is right (righteous), towards all his accountable creatures.

But here a very important question arises, and that is: How can that which mankind have made crooked ever be made straight? I will tell you, my friends: By restitution.

The first work, therefore, that an individual has to do toward becoming straight, is to pay all his or her just debts; that is, or she have ever wronged any individual in person, reputation or character, let him or her (if possible) go to the person injured, and acknowledge him or her fault to him or her, and of his or her forgiveness; and if the injury have been of a property quality, why then (if he or she possess the means) he or she must pay to him or her all that he or she owes to be done right, both principal and interest.

I repeat that, to make the crooked straight, mankind I said, must, if they would be just before God and men, and restorative to all they may have injured in person, property, or character; and they must also cherish and cultivate a largest spirit toward all who may have injured them.

The notions which some men, who even profess to be religious, have, concerning God's dealings with mankind, are almost very crude and unreasonable. They have some of them, a just God's wrath, perhaps by reasoning, derived from a permission; and they, in their prayers, ask God to forgive them but without making any reference to the law of restitution, or to their injured neighbors. They do not see a truth that God has as much property and rights for the injured neighbor as he has for them, and that he will not forgive their just claims before he will forgive the trespasser. So generous should be understood; they can not be forgiven the things, until they have (if in their power, make restitution through they pay from morning till night, year in and year out

PHILOSOPHICAL AND MORAL DEPARTMENT.

PROF. MAHAN—A PROPHECY.

Mr. Editor:

To show that the direct tendency of an admission of the facts of Spiritualism on the part of our orthodox brethren, without recognizing those facts as the result of a spiritual agency, is infidelity in regard to the "miracles" recorded in the Bible, we have only to examine the position of one of the first orthodox clergymen of the land—Prof. Mahan. As his work devoted to the subject, entitled "Mysteries Explained and Exposed," has had a very extensive circulation (the copy now before me professes to be the fourth thousand, and dated 1855) and especially among the members of the several churches in our land, I propose to select a few quotations from it for the purpose of making the infidelity of those who take the ground above named regarding Spiritualism, more manifest. I particularly call the attention of those who believe in the plenary inspiration of the Scriptures to the following remarks, because I have no doubt many, very many of that class, have supposed the Bible was fully sustained by the learned writer as an inspired volume, and thereby they had come to the conclusion that, by admitting the Spiritualist's facts without admitting their source to be spiritual, they in no way weakened their proofs of the superior origin of similar facts of biblical notoriety. To illustrate this point, I shall take up the subject of Prophecy, as that, I believe, is generally considered by Christians, as one of the first proofs of a Divine origin.

I can assure my readers, however, that every class of miracles mentioned in the Bible, such, for instance, as healing of the sick by laying on of hands, speaking in unknown tongues, moving of ponderable bodies, seeing of visions, etc., are all necessarily equally ignored by this renowned D. D., during the progress of his book—as well as by every other person who has similar views regarding the subject—as being anything more than the result of mundane causes; and, did I have time, I feel confident I could make it perfectly clear to any impartial reader, that my statements are true.

On pages 363 and 364, in the work above mentioned, Mr. Mahan, in attempting to show the difference between prophecies of a divine and those of a human origin, says there are but three methods by which a human being can, of himself, or in other words, without the direct aid of the Deity, in any manner predict future events. These three methods he gives in the following language and order:

1st. "When all the causes that are operating, or will operate, to produce a given result, are fully known, the result, by a calculation of the force and direction of the action of such causes, may be predetermined."

2d. "When men reason from mere precedent, conjecturing from what has occurred in the past, what will be in the future."

3d. "Mere imaginings of what may be, with a supposition merely that it will be."

Here, then, we have all the methods given by which "human intelligence, unaided and unguided by wisdom and foresight higher than its own (i. e., without Divine agency), can ever conjecture what shall occur in the future;" therefore it will be well for us to examine into the nature of these methods, and see how much ground they really do cover, so as to be able to separate the Professor's Divine prophecies from the human.

The first method is distinctly defined in his own language quoted above; for there, he says, the prophecy is the result of "a calculation of the force and direction of such causes"—i. e., "causes that are operating or will operate, to produce a given result." He also says in his remarks following the above quotation: "The calculation in such a case is purely mathematical, and the conclusion certain;" and cites the calculations of astronomers as of this variety of prophecy; therefore there can be no doubt that the first method is the result of pure reason.

The second method is also plainly shown to be the result of reason from the language used in the next quotation; for there he says: "When we reason from mere precedent"—thus completely removing any grounds for raising a doubt as to the idea of reasoning from precedent. In his remarks following, he also distinctly defines the method of predicting the future as the result of reasoning from precedent, using the following language in speaking of the character of this method:

"Here we find ourselves in the region of uncertainty, the greatest events of human experience often turning upon purely accidental circumstances and causal causes, which no human sagacity could have foreseen, or even conjectured." Here, it will

be perceived, he admits it to be the result of sagacity, and as sagacity—in the sense here understood—and reason are synonymous terms, therefore, here is another proof that the first two methods of human prophecy are the pure result of the reasoning faculties.

The third method is where a man guesses a certain event will occur, without the use of his reasoning powers or the employment of "sagacity," and which guessing is of course "generally wrong," as the writer truthfully remarks.

Any one who will examine the above quotations in the connection which they have with the other portions of the book, I think must see that all prophecies which are not the direct result of human reason or guessing, are, according to the Professor, divine in their origin, because all prophecies which are not human must necessarily be of this latter class. For farther proof of this we have only to quote his language upon this subject, to be found on page 364.

"Prophetic predictions originating from the inspiration of the Spirit of God, and bearing the evidence of their divine original, must stand, in all their essential characteristics, at an absolute remove from each of the classes of human predictions above named. . . . Predictions of this character (i. e., those which are at an absolute remove from the three methods of human prediction above mentioned) we all know can originate but from the infinite and eternal Mind, who sees the end from the beginning."

From this quotation it will be perceived at once that Mr. Mahan styles all prophecies "Divinely Inspired Predictions," which are not the result of human reason, or sagacity, and guessing, as before remarked; and why? Why, because the things thus prophesied could not be discovered in any possible manner by the aid of man's intellectual faculties, and therefore must have been given by Him "who sees the end from the beginning."

Having now, as I think, made it sufficiently clear that all prophecies which are human in their origin are, in the mind of the Professor, those which can be traced to human reason as their source on the one hand, and to human imagination on the other, while all others are necessarily what he nominally terms divine, I will now proceed to examine his views upon this latter class, as expressed by him in a previous portion of his book. On page 315 we find the following rather heterodoxical language:

"There are cases in which individuals have premonitions of coming events—premonitions which can hardly be regarded, with a show of reason, as accidental creations of the imagination, which, by mere accident, happen to be true. We need not specify cases. It is enough to say that they have been matters of more or less occurrence in all ages of the world."

What! after all of the above statements of Prof. Mahan, regarding there being only three methods of human prophecy, and which are the result either of man's reason or imagination, does he here admit that a human being can predict without employing those means? To be convinced that the class of premonitions last quoted are not the result of those three methods, we have only to read a little farther. He says:

"A gentleman, for example, had a vision of the shipwreck of a vessel on the coast of Hindostan—a shipwreck in which his own son was lost. Months subsequent to the vision, the events foreshadowed all occurred in exact accordance with the vision referred to. Yet the father was at the time in utter ignorance of the scenery where the event occurred, and of all the facts of the case."

This instance, given as a specimen of this variety of prophecy, it will be perceived at once, could not have been the result of "mathematical calculation," from knowing the causes which would produce the given result; neither could it have been the result of conjecturing from what had occurred in the past, while the Professor himself admits it can not be regarded, "with a show of reason," as the result of guessing. Well, if it was not the result of the three methods of human prophecy, it must be a "divinely inspired" one, for only four methods of reading the future are recognized by the Professor, three of which are human, and one divine. Therefore, there is no ground of controversy as regards the prophecy above given being of the latter class; so, without reading farther, it would appear that the celebrated Rev. Asa Mahan had at last admitted God can and does inspire men now as well as in days of yore. But on a perusal of the remainder of the page from whence the above extract is taken, we find this position is not sustained by him, but all the prophecies of both the New and Old Testaments, as well as the class above mentioned, are referred to a mundane cause. It seems as though this man of letters was so anxious of referring everything occurring in

these modern times to an earthly source, that even things heretofore considered by his orthodox brethren as the immediate result of divine agency, could not be spared by him, but must fall with the rest.

He says all prophecies or foreshadowing of coming events of the character of the one given above, and heretofore shown to be what he nominally calls divine, and therefore of the same class as those of the Bible, are the result of the Odyllic force, and therefore "should not be a matter of wonder or unbelief," thus completely removing the main pillar which supports the Christian in his belief of the inspiration of the Scriptures.

To make the fact of the infidelity of this celebrated D. D. more apparent, I will make use of the following syllogisms:

1. According to Mr. Mahan, all prophecies not the immediate result of the three methods mentioned by him on page 363 of his book, and quoted above, are the result of Divine inspiration.

2. Prophecies which were not predicted by means of the three methods above mentioned, are admitted by him, on page 315, to have occurred in all ages of the world, and which he says are the result of the Odyllic force.

3. Therefore the divinely inspired prophecies of both Old and New Testaments are not to be referred to any supernatural origin, but are to be considered as the result of mundane causes.

BREDETT C. MURRAY.

KALAMAZOO, MICH., Nov. 3, 1858.

VOICE FROM THE OLD DOMINION.

WELLSBURG, BROOKE CO., VA., Nov. 5, 1858.

CHARLES PARTRIDGE, ESQ.:

Thinking a voice from the "Old Dominion" might be listened to by the readers of the TELEGRAPH, I pen you a few thoughts in regard to the country, its inhabitants, etc. Wellsburg, the seat of justice for Brooke county, is beautifully situated on the Ohio river, sixteen miles above Wheeling. The surrounding country is very hilly, almost mountainous, and presents to the eye of the beholder a grand and picturesque scenery. Ascending to the summit of one of the loftiest hills you will perceive as far as the eye can reach, hill after hill, some rising up to view while others can hardly be seen, till they are lost in the distance, assuming the appearance of the ocean as the waves smoothly and majestically roll after a violent storm. Inexhaustible beds of stone coal abound on all sides, which is furnished at a few cents per bushel to the inhabitants and the numerous manufactories that are situated along the borders of the Ohio. A large amount is annually shipped down the Mississippi. The atmosphere is pregnant with the fumes of burning coal, and to one who is not accustomed to it the scent causes a sickening sensation. The buildings show unmistakable signs of its blackening influence, and clean clothes are seldom seen.

Bethany is situated eight miles east of Wellsburg. It contains but a few dwelling-houses. It is the residence of Rev. Alexander Campbell, founder of the Campbellite Baptists, or latterly known as the "Disciples." He is also founder of Bethany College. The inhabitants of this county are nearly surrounded by orthodoxy, and, as a natural result, are very bigoted. They are still bound down with the galling chains of sectarianism, and it seems almost impossible for them to rise up and be free-thinkers.

There are a few souls here who are liberal minded, and will ere long be in the ranks of truth-seekers. All they want is light. They appear to be ignorant of the great truths now being agitated throughout the world. Spiritualism seems to be below par. A Spiritualist excites great curiosity among some, while with others he is a subject of abhorrence. Many, after being informed what constituted a Spiritualist, were surprised that they had so long remained in the dark. Spiritual manifestations have occurred here which were remarkable and convincing, but as usual in dark places, they have been silenced by the Church, through fear of provoking the displeasure of an angry God, attributing it to the works of his Satanic Majesty. They cling tenaciously to the Bible, and hold up their hands in holy horror if ought is said against its Divine origin. They idolize and worship the book, but fail to live the heavenly truths therein contained. They undertake to swallow the whole as direct from the hands of Divinity, but find the dose too large, and they are obliged to throw it up, the good with the bad, thereby preventing what truths there are from taking effect, and being fully understood. When they cease to place dependence on the traditions of the past, and extract therefrom

the truths, casting aside the errors, building upon principles instead of creeds and dogmas, then, and not until then, will come a reaction that will benefit mankind.

For two thousand years have they labored under the new dispensation, under the influence of their Idol Book, and what has been the result? Have they eradicated from the earth the evils that existed there? Are mankind purer to-day than then? Nay, verily, evil in all its horrid forms still sends its blighting influence throughout this Christian land. Slavery, intemperance, murder, theft, prostitution, both legal and illegal, are fast increasing under the watchful eye of our clergy, and the holy influence of the Bible. Missionaries have been sent to foreign countries to convert the heathen, and what have they accomplished? Have they improved the condition of those races? Is evil any the less prevalent among them? We answer, No. Wherever you trace their footsteps, there you will find a rapid increase of crime. Evils that were unknown, such as intemperance, with all its accompaniments, prostitution, murder, theft, have found a foothold. Look at the aborigines of our own country, for example; compare their condition to-day with what it was at the time when our forefathers landed upon their domains, and what is the comparison? Yes, my Christian friends, here in this land of tracts and Bibles is the result of long years of Christian labor. Here you find the poor Indian fast ebbing out his existence in poverty, crime, and debauchery, surrounded by priests and their creeds, and in sight of the tall spires of your costly churches! Does not the very blood curdle in your veins when the facts are presented to your view? When will you break through this dark cloud that envelops you, and stand forth as men? When will you cease this strife and contention in obtaining converts to your thousand and one creeds and formulas, and seek to restore peace and harmony? Assist in promulgating great and glorious truths; labor to remove the ignorance and superstition that pervade our fair earth; be up and doing; down-trodden humanity calls aloud for assistance; lay aside your absurd prejudices, and teach them universal brotherhood.

N. S. BOYNTON.

THE ANGELS' CARE OF MORTALS.

Do angels sympathize with those on earth? I know they love; I know they feel an interest in their brothers' welfare; and many persons who have departed from earth have borne witness at death, in their last words, to the presence of their relatives, whom they had numbered among the lost, the dead. Is it not a rational belief that in our daily walks through life, we are surrounded by those who were dear to us in our better days, whom we never can forget, and that they are around us that love which lives forever? The materialist would say, "Could I only believe this, what happiness would it impart!" But when such an one is put in possession of the evidence, the dread caused by knowing that he is an accountable being, and the fear of the consequences of his misdeeds, recoils upon him, and he shrinks back with horror from the idea that there is a future life.

The Spirits are well aware of what transpires around us. I know they feel an interest in our welfare, and the Bible distinctly says, "Are they not all ministering Spirits, sent forth to minister to those who shall be heirs of salvation?" And whom would God be more likely to send us than some dear relative whom in our ignorance we had deplored as lost to us forever? God governs the world by general laws; and what better agents could he have than these self-same Spirits? In the transfiguration scene on the mountain, the disciples saw the glorified estate of the Master when he was with two Spirits of earth, Moses and Elias, who spake with him of his death; and John the revelator tells that he fell down to worship at the feet of the Angel, and the Angel said, "See thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets; worship God."

There is a great work now progressing in the world—the work of human regeneration; and many are called from the earth-life to the spiritual world because the Father foresees that they can act upon us to more advantage from the unseen world. Ah! could we but see their heavenly forms hovering around us, with what pleasure would we look in their angel faces! With delightful astonishment would I behold my angel mother, as in her constant efforts she inspires me with the love of a spiritual and holy life.

Wherever Spirits find truth-seeking minds, they endeavor to

improve, suggest, elevate and inspire them, taking each interest in our welfare as we little conceive. When our Spirits are depressed with grief and sorrow, then do they suggest a thousand expedients to lull our cares to rest, and cheer us on the journey of life. When sickness deprives us of the power of resisting ourselves, then are they setting the part of the good Samaritan, ready to do everything in their power to alleviate the suffering of poor humanity; and at the last, when the Spirit is about to enter real life, and cast off the body, then are they sure to be near to us. The body was only lent to us for a temporary purpose, to acquire knowledge, and do good to mankind. When that body no longer answers this purpose, it gives place to a higher body—a spiritual. Thus God, through his Spirits, has said, "Except a man die"—that is, throw off the carnal body—and is "born again, he can not enter into the kingdom of God," by all which is meant the casting off of the flesh, and setting the Spirit free. Most assuredly, if a man die he shall live again, as is proved by actual facts. One fact to a Spiritualist is worth a thousand sermons. Facts are realities, and are the only food that will satisfy the soul.

TIOGA, TIOGA Co., Pa.

PHYSICAL MANIFESTATIONS.

Although physical manifestations are at this time in bad repute, by certain of the speakers of the New York Conference, yet they lie at the foundation of all knowledge of Spirit-life; that is to say, in this region, as far as the observation of the writer extends. No one hereabouts has been converted by impression, so far as the subject is capable of proof, but very many by the despised moving of tables, and other kindred manifestations. Why is it, if impressions are the most reliable methods of communication, that they are not more efficient in convincing men of immortality? Can any one tell?

I will now give a fact which meets the case of Mr. Cole, or a manifestation which the medium could not by any possible means produce. It is this: There is in the town of Lebanon, Conn., a little girl who is a medium for physical manifestations. The people have a stove in their house which she is unable to raise from the floor, on account of its weight being too great for her strength; but by placing her hands on the top of this stove, and requesting the Spirit of a departed friend to raise it for her, it is raised several inches clear from the floor. This has been witnessed by an intelligent gentleman of Willimantic, who has the blessing of good eyesight. It has been done repeatedly. The child can not lift the stove; hence there is no deception on the part of the medium. Can as much be said with regard to the certainty of impressions? If so, then the above physical manifestation, and will report it, they will receive the thanks of one reader of the TELEGRAPH.

Another case: Mr. S., of Windham, Conn., related to the writer the following incident: His wife is a medium; a few evenings since they were both sitting for communications; presently the hand of his wife was drawn up and out of shape. The manifestation was first upon the foot: then upon the hand. They inquired the meaning of it; the answer was, "It will be explained to you to-morrow." The day following this, a brother of the medium was at the house of Mr. S., when he fell and injured his foot—the foot having the same appearance as indicated by the hand of the medium the evening previous. The significance of the manifestation the evening previous was then fully understood.

GUARDIAN SPIRITS.

The following account is taken from the German of Werner, a little work, relating the case of two Seeresses into the spiritual world, translated by A. E. Ford: It appears that the young lady here mentioned, for the recovery of her health, while giving directions in that state, for the treatment of another, suddenly broke off from her conversation, and exclaimed to her attendant, Dr. Werner, "For God's sake! Ah, Albert, help, rescue!" (This Albert was the Spirit which the lady always recognized, while in the magnetic state, as her guardian one, who attended her through her whole sickness, and whose directions being made known by her, Dr. Werner invariably followed.)

"For God's sake! Ah, Albert, help, rescue! My Emily will fall out into the street. Oh, hasten and save her! (A short and anxious pause.) Thank God! help has already come. Those faithful guide and friend, even before I knew the danger, and could ask you had prepared aid!" "Alas, alas my little sister in Christ!" (She trembles violently all over.) "What has happened to her?" "She was in the upper story of a house, while they were raising wood up by a window from the street. She tried to seize the rope, by which the weight was hanging, and the vibration would have drawn her out, and

there is no balustrade above, if her father had not seized her at the moment, and drawn her in." (A long pause, lasting more than an hour, during which she lay quite motionless, like one who would; after which she raised her arms and says.) "Thou faithful God and Father, how do I thank thee that thou hast saved my sister from death! yes, she also shall thank thee, and acknowledge thy mercy. Turning to me, she was very much terrified, and my father not less so. They are now in the chamber speaking of this wonderful deliverance. My brother Fritz is there too."

After a pause, and some conversation about herself, Dr. Werner asks her, "Tell me how it is possible for you to be with Albert at so distant a place, to be speaking with us at the same time, and just now to look at your sister?" "That seems strange to you, but it is not so. It was all by the contrivance of my Albert. Without him, I should not have seen my sister. He knew, and forewarned the threatening danger, and prevented it. But this took place with a rapidity you can not imagine. Albert's movements toward my sister, drew me suddenly thither, while I was yet speaking with you."

This remarkable occurrence took place on the 19th of May. And, says Werner, "The wonderful rescue of her sister Emily, recurring in the crisis just related, was fully confirmed afterward. The following were the circumstances. We did not fail, after the crisis of the 20th, immediately to make inquiries if anything unusual had taken place with N's sister on the day mentioned. We soon received the following, to us very surprising account."

"On the afternoon of the 19th, some time after four, some persons were employed on the upper floor of the house, in raising stuff from the street by means of a windlass. The little Emily had a mind to have a hand in the work, and incautiously laid hold of the rope, by which the weight was hanging, without considering that the opening at which she stood had no balustrade. As it, together with its load, was in continual vibration, and the child, of course, had not strength to control its momentum, she was on the point of being carried out by it. She had already lost her balance, and uttered only one cry. At this moment, her father who had come behind her, seized her by her clothes, and drew her in. Terror so overpowered the child, that she lost all consciousness, and they were obliged to carry her down in a stool, into the sitting room, where, however, she soon recovered her senses."

"To these accounts the following very remarkable fact was added. So early as half-past three her father, who was writing in the chamber at some distance from his residence, felt a restlessness he could not account for, which increased at last into an impetuous, equally inexplicable, to go home. For a long time he resisted it, as his business was not yet finished, and he was compelled to say to himself, that he had nothing to do there; but at last the attraction homeward had become so imperative, that to relieve the feeling, he seized his papers with the intention of finishing them at home. When he reached the house, he directed his steps forthwith to the upper floor, without depositing the papers, which formed a considerable bundle, in the sitting room, close by the door of which he had a pen, and came just in time to save his child from the certain death of a fall from the gable of the house, into the street. A moment later, and help would have been impossible."

Such is the very remarkable account from the pen of Werner, whose truthfulness is unimpeached, and who was witness to the whole. It is a remarkable proof of the power of God! It is thus that he governs the world. Not always by the immediate and direct exercise of his power, but by the intermediate ministry of angels and Spirits. There can be no doubt that in this case, the mind of the father of this child was impelled by the guardian Spirit, and this was the cause of the immediate impulse he felt to go home. And as soon as he arrived there, he was directed quickly to the scene of danger. It was to the moment! And how remarkable the sight of the magnetized subject at the time, though quite distant from the scene. Thus I say, God governs the world. His wisdom is unsearchable and his ways goodness and truth. He is "a very present help in time of need." Oh, when will men learn every where that we are surrounded with a world of Spirits, that they attend our steps, that they guide and deliver us, and that, too, all within the embrace of a system of boundless Nature! Let God have praise for all his mercies.

AN ACCOUNT OF CIVILIZATION IN THE WEST. We take from Professor Agassiz's report on the geology of the United States, a description of an American fish.

"I have had an ample opportunity to watch the Pomoxis in the breeding season, every spring for the last eight years. At that time is approached in pairs the shore of the pond in which it lives, and selects hollows, gravelly places, overgrown with Potamogeton, water thyme, and other aquatic plants, in which it begins by digging a space of about a foot in diameter, reaching out the plane, reaching with violent jerks of its tail the larger portion, and leaving a clean spot of the mud, in which it deposits its eggs, surrounded and surrounded by a groove of verdure. In this hole, one of the parents remains hovering over its brood, and keeping at a distance all intruders."

"The office of watching over the progeny does not devolve exclusively upon either of the sexes, but the male and female both do it equally. The forenoon with which they start at their work, and the cavity with which they look out for every approaching danger, show that they are endowed with stronger instincts than have been known heretofore in any of their class. Their vigilance goes so far as to avoid the bait attached to any hook, however small it may be brought to them, and however lively and tempting it may be. However near to one another the pair of fish may do not interfere with those of another; but like good neighbors they live peacefully together, and over each other's domain when going out for food without making any disturbance. But whenever an intruder approaches, the pair appear and together they are chased away like an intruding libertine and vagabond. The development of the eggs is very rapid. In less than a week the young are hatched, and the parents soon cease to take any further care of them."

INTERESTING MISCELLANY.

has been a "mad story" in that they have taken the names of many hundreds apparently by grandfather and father, failed to effect a cure. Dr. Williams states as firmly as he does in his own mind he should to restore my life. One of a person's greatest wish is to have the power will be restored.

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